Here you may ſee what was

The True Honour

Amongſt the

JEWES,

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To *Magiſtrates, Kings, Fathers, Mothers, Maſters, Dames,* and *Old Men*; which did not uſe the putting off the Hat, nor ſcraping backwards the Foot; And what was the Honour they Forbade; And what is the Honour *Peter* ſpeaks of, *To Honour all men, and to them that Rule Well, that was worthy of Double Honour*: among whom, the putting off the Hat was not uſed: which honour of Chriſtians, ſince the Apoſtles dayes, have turned to putting off the Hat, and ſcraping Backwards; but putting off the Hat, or Bonnet, or Covering, was not uſed among the *Jewes*, nor in thoſe parts of the World, though they were to Honour and Eſteem, and Reſpect all Men, loving Enemies.

Which *Practice*, according to Scripture, we own & practice, Honouring all men, and them that Rule Well double Honour, as *Fathers, Mothers, Maſters, Dames, &c.* 1 Pet. 4. 1,2.

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Here you may See what was the True *Honour amongſt the* Jewes, *to* Magiſtrates, Kings, Fathers, Mothers, Maſters, Dames, *and* Old Men; *who did not uſe the putting off the* Hat, *nor Scraping Backwards the* Foot; *and what was the Honour they Forbade, and what is the Honour* Peter *Spake of, to Honour all Men,* &c.

The *Objections* of the *World*, and the *Profeſſors*, *Teachers*, and *Magiſtrates*, againſt the QUAKERS, Anſwered.

FIrſt, ſay They, *You do not Honour all Men, which is according to the Apoſtles Doctrine in the Scriptures, as in* 1 Pet. 2. 17. *Honour all men, Love the Brotherhood; Fear God, Honour the King: And them that Do Well, are Worthy of Double Honour.*

Anſw. Now *to Honour all men,* is to have *all men in Eſteem*, or *to Regard them*, as the word τιμαω Signifies: And *to Honour the King, and them that Rule Well, who are Worthy of Double Honour*; That is, They ſhould have *Double Eſteem*, more than they that are *Ruled*; yet they *that are Ruled*, are to be had *in Eſteem*, if all men *be Honoured*. Though they *that Rule Well*, have *Double Eſteem*; for *Honour*, is *Eſteem*; Now they that do *eſteem all men*, will not *hurt them*, will do *no man hurt*: Now they that do *eſteem Governors*, and *Rulers* with *double eſteem*, more than common people; they will never *hurt* their *Governors*, nor thoſe *Rulers*, nor *people* they do *eſteem*: So if all *Chriſtendom* had *eſteemed* their *Governors* and *Rulers*, or *one another*, they would never have *hurt them*; for if they *eſteem* them, they *love them*; And had they *eſteemed* all men, and people, they would ne-

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ver have *hurt one another*; for they that *esteeme one another*, they *love one another*; and they that *love* one another, will not *hurt* one another; nor suffer others to *hurt them*, but *esteem* one another: For will a man *hurt* that Magistrate he doth *esteem*? And all men are to be *esteemed*, and them that *Rule Well* are worthy of *Double Esteem*; and then will they *hurt* them? therefore, if you *esteem* them, you will do no *hurt* to them; but this *esteem* that men should have to one another, hath been turned, and is turned to the *putting off the Hat*, and *scraping* the *Foot*, and *bowing* the *Knee*; and he that doe *this*, is taken for an *esteemer of men*, and an *honourer of Magistrates*; but they that do *this*, which is accounted the *Honour* in these dayes, yet will *Kill* and *Slay one another*, and *Slight* and *Dis-esteem one another*, and *Defraud*, and *Deceive*, and deal *Traytrously one with another*, and *Dis-esteeming one another*; which cannot properly be called the *Honour*, which the *Scripture* speaks of, *Have one another in esteem*; men may have one another *in esteem*, and yet never *put off hat*, nor *scrape the foot*; so you may see they are not the *truest people*, that do *Cap* and *Scrape*, which is called a *Worship*, and an *Honour*; for all the *Murtherers* of one another, and of *Kings* and other *Magistrates*, they have been such as *Knee*, put off *the Hat*, and *scrape*; but had they had one another in *esteem*, and truly regarded each *others good*, and the Rulers in *double esteem*, they would never have *hurt them*, nor *one another*: And so according to the Scripture, to *Honour all men*, is to *esteem* or *regard* all men, and they that are worthy of *double*, they are worthy of *double esteem*, which *we own*; And this practice *was*, and *is*, where there is no *putting off Hats*; and they that do *Honour*, which is *Respect*, *Regard*, or *Esteem*, do *beautifie*, and *double beautifie* them that *Rule Well*, and *Adorn* them, as you may read, your *own* words holds forth Τίω τὸν θεὸν

Τίω *Honoro*, *in Honore habeo*, *magni æstimo*, *Interdum & carum habeo*, Od. ν, ὅτι μιν βροτοὶ οὖτι νόῳ φρονέουσι. Iliad. γ, ὃ δ' ὧν πολὺ φίλτατον ἦεν, *Tanto habuit in pretio*, *& tam delexit quam natos suos*.

And this is with that *Respect* which men have from *God* who feare *him*; and who fear *him*, have that with which he *Beautifies* and *Adornes*; and who fear *God*, keeps the

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Commands of Christ Jesus, love enemies; and who *love* enemies, *esteem* them; and who *esteem* them, *Honour all men*, and sees them that *Rule Well*, worthy of *Double Honour*, *Double Esteem*; and these are *they* that come to keep *brotherly fellowship*, which is in the *Light*; *for if we walk in the Light, as he is in the Light, we have fellowship one with another*; and the fellowship is in the *Spirit*, which is the *bond of peace*, which plungeth down the Corruptions, which makes men *Dishonorable*, & makes men *Dis-esteem* one another; with which *Spirit* he comes to give *Honour* to that part which is lacking; so we have those Members in esteem which are least; so that in the fellowship, if one Member be Honoured or Esteemed, as your Teaching Books holds forth in this place, also signifies *esteem*, even according to your own Rules of Words, and Teaching Books, though you render it honour: *Now unto the King Everlasting, Immortal, Invisible*; *unto God only wise be* Honour *and* Glory, *for Ever* and *Ever*, 1 *Tim.* 17.

Now the Apostles, the Saints, amongst all the Courts, amongst all the Jewes, the people of God of Old, we do never Read that they ever fell out one with another, or persecuted one another, or put any out of places, or Imprisoned or fined any, or one another *for not putting off their Hats*, or *for not bowing* or *scraping*; but the *Prophets*, and *Christ*, judged them that Honoured with their Lips; so there was a Lip Honour: And was not that Lip Honour beyond that of the Hat? and are they not now to be judged, when the heart is far off, seeing it is the heart satisfies? And who had all men in esteem, and gave double honour to them, who are worthy of it? was not this in the reallity in the heart? and it is Read in the Scriptures, that they did wear Hats, as in *Dan.* 3. yet never Forced, Fined, nor Imprisoned, for not putting off their Hats; and say, they had not men in esteem, except they did put off the Hat.

Now if men had men in esteem, that do put off the Hat, and had that been the Estemation, then had all been preserved in Unity and Peace; and the *Jews*, and other scattered people, which *Peter* wrote to, *were to have one another in esteem*, and the Elders *in double Esteem*, which he doth

doth not say consisteth, or standeth in *putting off the Hat*; neither do we read that the *Jews* used it; neither do they, who are Native true-Born *Jews* or *Hebrews*, at this day practice putting off the Hat in honour one of another; And the *Turks* counts it an odious or hateful practise to put off the Hat, (yet they are to Honour) so that it is a Proverb, or By-word among them, *that they had rather shew their bare head.*

Now those especially, which Labour in the Word and Doctrine *are to be Double Esteemed*; for they are cloathed *with Honour*; and them that Labour in the Word and Doctrine *they love enemies*, and they must of necessity have all men in esteem, that love them; and them that Rule Well, they cannot but have in *double Esteem*, *Joh.* 12. *He that Honoureth the Son, Honoureth the Father*; and that all men should Honour the Son, as they Honour the Father, and he that Honoureth not the Son, Honoureth not the Father. Now Honour is as before, *viz to Esteem*, or *Respect the Son*; he that *Esteemeth not the Son, Esteemeth not the Father*; or he that *Esteemeth* or *Regardeth the Son, Esteemeth* or *Regardeth his Light* wherewith he is Lighted, who Enlightneth every man that cometh into the world; and he that Esteemeth not the Light, Esteemeth neither; for in that is the Fellowship.

Now there is an honour *which is from below*, which people, while they are seeking, cannot Believe, which honour the *Pharisees* were seeking, which was the esteem they sought from one another; *but did not seek that which was from Above.*

And there is an honouring *with lips*; there is an esteem, and there is an honouring *with the Hat*, (called the honour now a dayes) and have left the esteeming, and double esteeming according to Scripture, which is *in Truth* and *Righteousness* in the *Heart*, which if men were in, they would never hurt one another, nor fearing of being hurt one by another.

And Christ saith, *A Prophet is not without Honour, save in his own Country*; and there is an Honour to *Father* and *Mother*, and *Servants* to Honour their *Masters*, where the Circumstance of putting off the Hat *is not*; therefore you

must

must know, and consider this, to have them in *esteem*, and to count them *estimable*; and so honourable.

No man that taketh this honour to himself, (Mat. 25.) *but he that is called of God as Aaron was*, (Heb. 5.) Now the cry is, that none doth, nor ever shall hear Gods voyce while upon earth; therefore how can they have *that honour*, or *esteem*, or know *that esteem* which Aaron had? now the vessels *of holyness* are vessells *of honour*, and are in esteem in Gods eyes; but such as deny the Spirit of God within them, and the Light within them, deny that, whereby they should have all men in esteem; and Rulers *in double esteem*, and to have God in esteem, and his Son in esteem.

And so denying the Spirit of God within, and the Light of Christ within; they put their Honour *to the Hat*, and *Bowing*, & *Scraping*, & are offended if they have it not; so living out of the Will of God, which is Sanctification, by which they should receive that Honour which is from above; and so are in a Will-Worship, and fained Humility, without any true Honour, neglecting the body, for the satisfying of the flesh; honouring with their Lips, and people with their Hats, when their Hearts are afar off. And *putting off the Hat*, is but *a Fashion of the World*, and an outward thing, like *unto the Lip Honour* and *Tradition* of men, which must not be touched, nor tasted, nor followed: The Apostles were *in Honour* and *Dishonour*, where they preached up and down; so some *Esteemed them*, and some *Disesteemed them*; now them that *Disesteemed them*, Persecuted; if *they had esteemed them*, they would not have Persecuted them, nor have Hurt them: now this you cannot put *to the Hat*, or to them *That did not put off their Hats* to them; for do you not think all those that have Murthered and Persecuted one another, would not put off their Hats to them, and to one another; and all the Betrayers of one another, and Backbiters, and Evill Speakers, and Underminers of one another, Will not these Honour the same persons *with the Lip* and *Cap*?

Now if these had one another *in Esteeme*, which is *to Love* one *another*, then Love would *never hurt*, nor *plot*, nor *disturb*, nor *raise insurrections* one against another, if they honoured all men.

2. Object.

2. Object. *Let every Soul be subject to the Higher Power, Rom.* 13. And you doe not put off your Hats; And the Scripture saith, *He that resisteth the Power, resisteth the Ordinance of God; and they that do so, receive to themselves Judgement.*

Answ. Now the Soul, which is Immortall, *must be subject to the Power; there is no power but of God,* and this power is over that Powers of Darkness, which are called * Rulers and Power; now to this *the Soul is subject,* and he *that resisteth this, resisteth the Ordinance of God.* Here you may see that Power is Gods Ordinance, which the Soul must be subject to; and *Honour, to whom Honour;* and *Custome,* to whom *Custome;* and *Tribute,* to whom *Tribute;* and *Esteeme,* to whom *Esteem.*

*That are out of Truth.

And the Powers which be, are ordained of God, to which the Soul must be subject; for there is no Power, but which is of God. That is, there is no *Supream Authority, Rule,* or *Governments* that are ordained by his Power, but are of God; and the *Powers,* and *Principalities,* and *Thrones,* which the Apostles wrestled withall with Spirituall Weapons, and *the Rulers of Darkness in high places,* these were contrary to the power of God which went over them, unto these their Souls were not subject, for they wrestled against them: Therefore that power which the Soul must be subject to, is not that which is wrestled against with Spirituall Weapons, which is Christ the Power of God, which Subjects all Powers, Rulers and Governments unto himself; but it is that which minds the *lip-honour,* and *the hat,* and the *honour below.*

3. Object. *Be kindly affectionated one to another, with brotherly love;* Rom. 12. *In honour, preferring one before another.*

Now here is esteeming one another in love; so as I said before, they do never *hurt* one another, who *prefer* and *esteeme* one another: Now the Christians *were to honour all men,* that is, *to have all men in esteem,* even *to love enemies,* and were not *to hurt any Creature upon earth. Submit your selves to every ordinance of man for the Lords sake, whether it be to the King, as Supream, or other Governours or Superiours, or Rulers, or Magistrates, who are for the punishment of Evill Doers,*

Doers, and for the praise of them that do Well: So that which keeps down the evill doer (the just) that is to be submitted to, which is *for the praise of them that do well*; but evill doers getting up, that are not for the praise of them that do well: The Apostles exhorts, *That prayers be made for Rulers that are in Authority, and Intercession, and giving of thanks be made for all men, likewise as well as for those that are in Authority, Rulers, &c. And that we might live a quiet and peaceable life, in all godliness and honesty*; That is, that the Lord may restrain them (who hath them in his hand, as he hath the waters) that they may not lead us into ungodlyness and dishonesty; for that leads out of a peaceable life and quietness, ungodliness and dishonesty doth: Therefore prayers are for them that are in Rule and Authority; and intercession to the Lord for them, that we may live a peaceable Life, and a godly Life, and when they are stopped from leading and forcing to act things contrary to godlyness and honesty, and a pure conscience, there is then cause of Thanks-giving and Praising, 1 *Pet.* 2. 17. For the Apostles did cross the Jews and Gentiles *in their Ordinances, Statutes* and *Customes*; Yet wrote, that every soul should be subject to the higher power, and to every ordinance of man for the Lords Sake, and Conscience Sake; even the pure Conscience Sake.

Now all Fining and Imprisoning *for not putting off the hat*, hath got up since the Apostles dayes; seeing we never read amongst the Prophets, amongst *the Jews*, amongst the *Christians* in the Primitive Times, that ever they did fine or imprison any for not putting off their Hats: therefore is not this fining and Imprisoning amongst the Christians, got up since the Apostles dayes? and is not this Cap-Honour from below, and worshiping the Beast and Dragon, which hath killed, persecuted, murthered and betrayed one another, and yet have had the Name of Christians, and have put off hats one to another fast enough; but if they had had one another *in esteem*, and the Rulers that ruled well *in double esteem*, then had never any of them been hurt nor wronged in the whole Christendome, if they had esteemed one another; but now you may see what is become with *this lip-honour*,

and *lip-worship*, who are treacherous, and murtherous in their hearts. Now that which is in esteem, is worshipfull, and comes to have the chiefest place, such are worthy of double esteem; but the Ambitious, which seeks *the honour* before *the humility*, *Luke* 13.23. as Solomon speakes of, are reproved; for before true honour, goeth humility; the honour and worship with the hat, and that humility (so called) is voluntary, and voluntary humility, and not of command by Christ and the Apostles; and an honour below, and not from above; and a fashion of the World, and the fashions of the World are forbidden by God and his Servants. The Apostles say, *the fashion of this world passeth away*, therefore the Saints were not to mind them; A salutation, that mind that is in pride, is offended, if to him it be not given; and it is a Custom of the World, and a thing below, which they that are Earthly, or below, seek; which they that be Heavenly seek not, and are from above, but seeks the things which be above, and these are not troubled about that below, but are of a more Royall Seed; but they that be Earthly are troubled, if they have it not given them, which are covered, but not with the Spirit of the Lord; but they that are uncovered with the earthly, and covered with the Spirit of the Lord, are untroubled if men do not give it them, but stops them that do; and this seeks the honour above, and adorns and beautifies people with that: And our Brother *Paul*, which came before *King Festus*, and *Felix the Governour* in their Court, and spake and declared freely for himself, they were not offended at him for *Thou-ing* of them, and *for not putting off his Hat* or *Covering*, for that the Jews Custom was not *to put off their Hats* or *Coverings*.

The Salutation which the Scripture speaks of, was to speak one to another.

And they that have all men *in esteem*, and they that rule well are worthy of double esteem; this is not to respect persons, to the committing of sin, and the transgressing the Law, and the putting off the Hat, the giving of honour and esteem to the Rulers and Great men, the same is given to the Beggar; and this doth not discover mens hearts, but a discovering and manifesting flattery, and hypocricy, and such as will *crouch*, and *bow*, and *bend* for *a peice of bread*,

bread, for their own ends; and for that respect *of bowing*, are not men accepted, for bowing with the hat off? that are covered, but not with the Spirit of the Lord, they that have that covering taken off with the Spirit of God, and covered with that, it gives them a Royaller understanding, to look beyond that honour below, but at that honour which comes down from Above, and so beyond that which is below; for the bowing the Hat, is a will-worship, and that which discovers mens hearts,* is the Spirit of God, and leads their minds together, to be one, and their Souls, and their Spirits; and to manifest their love to each other, and to have one another in *esteem*; which is a more nobler thing than the *Hat*, for that honour must into the dust: Where is any that sought more for the honour, which is below; then the Great, and Rich, and Proud *Pharisees* did? as now the Christians do for the hat-honour which is below, which is a figure, that they are neither *believers*, nor seek not the honour which is from Above; and so will people in our Nation, which they will both give, and seek, which God will lay both in the dust: so we would have all men come to distinguish, and consider, what that honour which is below, is, that God will lay in the dust; for that is the honour for which men, if it be not given to them, will persecute: *Daniel* came into the Great Court of *Nebuchadnezzar*, and the *Three Children* with their hats, and they were cast into the *Fire*, for not worshipping their Image with their Hats; Therefore it shewes they had them on, and did not put them off, they were cast into the Fire with them, as well as with their Cloaks; and *Nebuchadnezzar*, and his Court, and his Company, were not Offended at their Hats; for it was not the *Jewes* Custom to put them off, and they were of the *Jewes*; neither do we read that *Nebuchadnezzar* was Offended at them; *Daniel*, and the *Three Children thee'd* him, and *thou'd* him; and we never Read that *Hezekiah* was offended at *Jeremiah*, for *thee-ing* him, and *thou-ing* him; or the Judges and Heads offended at *Micah*, when he spoke to them, or did make any question about their Covering, or Hat; nor we never Read, that ever *Moses*, or *David*, or *Solomon*, were offended at any

* *Which is not in the Hat.*

for not putting their hats off, or coverings, or for *thee-ing*, and *thou-ing* of them that came into the Courts before them, or among them; or *Sampson*, or *Joshua*, or *Jephthah*, that these, or any other that we Read of in the Scriptures, were offended at any that came into their Courts, that did not put off their hats or coverings; or for saying *thee*, and *thou* to them, though *Jephthahs* Daughter *thou'd* her Father; for the *Jewes* principle was, that they did not put off their hats when they went into the Synagogues or Temples that kept the *Law of God*; though many of the Vagabond *Jews* will do as other Nations do, it may be some of them will put off their hats, but that is not owned by them that are true *Jewes*, as it is said by themselves.

And *Steven* he was Examined before the Councel, *Act.* 7. We do not read they were offended at his covering. *Haman* was offended at *Mordecay*, because he would not obey the Kings Command, and Bow before him in his Court; and though he broke the Kings Command, yet he had *favour* from him at the last; for he had the King in *esteem*; so we would have men, *to have all men in esteem*, and the Rulers that Rule Well, in *double Esteem*; for we *have all men in esteem*, and they that Rule Well, in *double Esteem*, which is *Honour* according to your own Interpretation.

And Christ the King of Kings, and Lord of Lords, *Who hath all power in Heaven and Earth given to him*, we never Read of, that he set forth an example, or command, that his Disciples, or any other, should put off their hats that came before him, that had the chiefest Court upon all the Earth. Now there has been an honour, and a worship given to the Beast, and the Dragon, since the Apostles dayes, and a compelling thereunto.

Now men have been *Fined*, and *Imprisoned*, because they would not put off their coverings, or their hats, among the apostate christians, since the Apostles dayes; which we never Read was done among the *Primitive Christians*, in the Apostles dayes; and we do never Read, that the Apostles, *Timothy*, *Titus* the Bishops, did Fine, or Imprison any that did not put off their hats, or their coverings; for they brought people to seek the things which were *above*, and to

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set their affections upon them, and not on things *below*, and not to mind *earthly things*; for the hat is an *earthly thing*, and a thing *below*; and they that Trouble, Fine, Imprison about it, cannot chuse but minde *earthly things*, and mind things *below*, and *Circumstances*, and *Customes*, and *Fashions* of the *World*, and fained *Humility*, in which there is no *Substance*, which is below the *Royal Seed*, and the *Nobility*, and Dignity of a man; and the honour Above, and the worship of God, and the true *Humility*, which goes before *True Honour*, that is Above.

And we never read among all the *Jews* Counts, Rulers, Kings, and Governours, or among all the christians, Christ, and the Apostles, in the *Primitive times*, that ever any were Fined, or Imprisoned, or Beat for not putting off their coverings or their hats, or saying the word *thou* to a man, but this practise hath been, and is gotten up since the Apostles dayes; for which in the Scriptures, we have never an Example; *Moses* said unto *Aaron*, and *Eliazer*, and *Ithamar* his Sons, *Uncover not your Heads, nor Rent not your Cloaths, least you Die, and Wrath come upon the people.* This was a Time when the Burning of the Lord was Kindled, and shewes their heads were covered when they were before *Moses*, and he was not offended; and their uncovering their heads shewed the Sorrow; and keeping their heads all covered, shewed as if they were not moved, whereby the wrath was not to come upon the people; and this shewed that they had their heads covered before *Moses*, and he bid them keep them *on*, and not *uncover them*, Levit. 10 6. And the *Priest* was not to *uncover his Head*, nor *rent his cloathes*, Levit. 21. 10. in the Sanctuary, which is contrary to the *Priests* now in their Temples.

And *David* in the time of his sufferings, and as they went up by the assent of the Mount of *Olivet*, wept; and as he went, his head was *covered*, and all the people that went with him, covered every man his head, and went *weeping*; which signifieth, that they used to have their heads *covered* before the King; for in the time of *suffering* and *mourning*, they used to *uncover* their heads, and throw *dust* on them; and *David* the King was not offended at the peoples heads

being

being *covered*, for his head was *covered*, and their heads was *covered*: And by this you may know there was no *respect*, nor *honour* with the hat. Now the *Jews* used not to honour their Kings, nor one another by uncovering their heads, though they did honour their Kings, by having them in *esteem* and *respect*, and that was their Honour; for he bowed the *hearts* of the people, he doth not say, he bowed the coverings of their *heads*, and was offended if they did not; for the Jews never used to uncover their heads to the King, Ruler, Judge, nor Supream, nor one to another, 2 *Sam.* 15. 3. But *Jeremiah*, *Lament.* 2. speaks of *casting dust, and ashes on their heads*; this was the estate of the mourning.

And *Ezekiel* 27. 30. *They cast dust and ashes on their heads, in the time of weeping and mourning*; and the Lord said unto *Ezekiell*, *forbear to cry, make no mourning for the dead; bind thy attire on thy head*. Which shewed in the time of mourning, many did uncover their heads, which the Lord God forbade, as *Moses* did formerly, though for the time they did not, *For their heads were covered*, Chron. 24. 17. *And the Lord put on Righteousness, as a Brest-plate, and the Helmet of Salvation upon his Head, and the Garments of Vengeance for Cloathing, and Clad with Zeal for a Cloak*, Isaiah 59. 17.

And *Mordecai* bowed not, nor reverenced *Haman*, though it was the Kings Commandement. Now was this an Example Recorded, that *proud* men should be reverenced and bowed unto, though it be to the breaking of the Commandement of a King, or Ruler, which is to the hazarding the lives of so many thousands as he did: I say, was this an Example Recorded to be followed yea, or nay? *Hester* 3.

The *three Children* which would not observe *Nebuchadnezzars* worship, *Dan.* 3. nor *bow* to his *Image*, nor keep his *Command*, but were bold; you may say they were *Stubborn*, for not doing so, they cast them in the *Fiery Furnace*, bound them, their Coats, their Hosen, and their Hats, and other Garments, which shewes they had their Hats on; and they did not put off their Hats, but stood with their

Hats

Hats on before the King, and he was not offended with them for that, and it was not the *Jews* cuſtom to put off their Hats.

Now is not Chriſtians worſe than theſe, who make ſuch a work, and a do about putting off their hats, which are for the covering their nakedneſs? is not here the Chriſtians worſe then *Moſes*, then *David*, or *Nebuchadnezzar*, before whom the *Jews* wore their hats without offence, which the Chriſtians cannot bear, who profeſſe a State beyond the *Jews*? but the true *Jews* would not put off their hats, for a *thouſand pounds* to any one, they ſay themſelves, not to King, nor their own Kings, nor in the Synagogue, nor in the Temple, nor in the Streets to any man; and their honouring men, is to have them in eſteem in their hearts, and the cuſtom is, to take a man by the hand, though ſome of the *portugall Jews*, and the *Jews* in *England* will put off their hats, and ſay your Servant, Sir, who are judged by others of them for ſo doing.

Thou ſhalt riſe up before the Hoary Head, and Honour the face of the Old Man, and Fear God. Now this honour was to have in eſteem and reſpect, and give them their place as *Elders*, but not put off the hat to them, not for a *thouſand pounds*, ſay the *Jews*, but honour them in their hearts, and have them in reſpect, as being aged, *Levit.* 19. 32.

Exod. 20. *Thou ſhalt Honour thy Father, and Mother, that thy Dayes may be long in the Land which the Lord thy God giveth thee*; this was not to grieve them, nor offend them; if they ſtroke, not to ſtrike them again, but to be ſubject to them, and have them in eſteem, but never to put off their hats; no, not ſuch a thing for a *thouſand pounds*, ſay the *Jews*; ſo this honour to Elders, Fathers, Mothers, and Rulers, have people put to the hat, and ſcraping, and to the old men, and Hoary Heads, and thrown away reſpect, and ſubmiſſiveneſs, and the practice of the Law; and ſo boldneſs, impudency, envy, threatning, malice, fighting, diſdain, deriſion, unſubmiſſiveneſs, no obedience, repining, and ſtrikings, diſhonouring againſt Father, Mother, Rulers, yet ſcrape, and put off the hat to them, and doing that, they think its ſufficient, and in that loſes all the

true

true obedience, and respect, and reverence, and esteem, and submissiveness, which be done from the heart, without cap, and scrape like a Bull that throws the dust backwards.

But honouring the Father and Mother, is a figure of honouring God, which was to have them in esteem, and not to offend, not sin to grieve them; as not to sin to grieve and offend God; but by their obedience they had them in esteem in the Lord, as they had the Lord.

And likewise Servants honour their Masters, or Dames, which was not the practise with the hat, but with respect and reverence, and submissive obedience; not with the hat, Scrapings, Courtesies, and bending, and outside fashions; but in the obedience of the heart, which doth array, and beautifie; and if they were struck, not to strike again, knowing that they had a Master in Heaven, wherein they were kept in their measures, whence arises all good manners, and by which they were kept out of the Evill Words, which did corrupt them.

G. F.

To be Courteous, Kind, Affectionate, Affable, Decent, that is, to be gratious, which is not meant by putting off the Hat; for they that were so, did not use it.

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1 Pet. v. 1. *Forasmuch then, as Christ [illegible] suffered for us in the flesh, Arm your selves likewise [illegible] the same mind: For he that hath suffered in the flesh [illegible] ceas'd from sin.*

Vers. 2. *That he no longer should live the rest of his time in the flesh, to the Lusts of men, but to the Will of God.*

Page 2. line 36. read *dilexit* for *delxit*.

THE END.